

THE DIVINE LIFE

MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY



Vol. XXI
No. 3

March
1959

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3rd 1st March 1959
 Sri Brig Raj Singh
 Aligarh

Anger is an enemy of peace,
 wisdom and devotion. Slay
 anger through love, fastness,
 forgiveness, Japa and meditation.

The fruits of spiritual
 discipline and meditation are
 freedom, illumination,
 perfection, equanimity,
 peace, one-pointedness of
 mind and eternal bliss.

Be constantly vigilant.
 Be patient. Be steadfast.
 May Lord bless you. Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

21st March to 20th April 1959

MARCH

21st Ekadasi
 22 Pradosha Puja
 24 Purnima;
 Gauranga Mahaprabhu
 Jayanti;
 Lunar Eclipse

APRIL

3 Ekadasi
 5 Pradosha Puja
 7/8 Amavasya;
 All-Souls Day (local)
 9 Lunar New Year's Day
 11 Matsya Jayanti
 14 Vishnu Sankranti;
 Solar New Year's Day
 17 Ramanavami;
 Samarth Ramdas Jayanti
 19 Ekadasi
 20 Pradosha Puja
 Special Ganga and Lakshmi
 Pujas on all Fridays



THE DIVINE LIFE

VOLUME TWENTY-ONE

MARCH, 1959

NUMBER THREE

Patanjali on Mental Modifications

(From the "Yoga Sutras")

The mental modifications are of five kinds: some painful and others not painful.

They are right knowledge, wrong knowledge, imagination, sleep, and memory.

Right knowledge is direct perception or inference or testimony.

Wrong knowledge is false perception, whose real form is not of its own.

Imagination follows from mere 'words' which have nothing in reality.

Sleep is a modification of mind which has the cause of nothingness as its support.

AFFLICTIONS

The afflictions (of the mind) are ignorance, egoism, attachment, hatred and clinging to life.

Ignorance is the field of those that follow (afflictions), whether they be in a dormant, thinned out, over-powered, or expanded condition.

Ignorance is taking the non-external, impure, painful and the "not-Self" as the eternal, pure, happy Self or Atman.

The method for the removal of ignorance is the continuous practice of discrimination (between the real and the unreal).

Egoism is the appearance of the identification of the power of consciousness with the power of the instrument of seeing.

Attachment is the attraction to pleasure.

Aversion is that which dwells on pain.

Strong desire for life, supported by its own potency, is established, all the same, even in the learned.

COUNTER-SUGGESTION

The afflictions are to be destroyed when they are in a subtle state, by raising opposite modifications.

When obstructed by improper or evil thoughts, take to thinking on the contrary good thoughts.

When (troubled by) evil thoughts such as (for) injury, falsehood, etc., whether done, caused to be done, or approved of, through greed, anger or delusion, of slight, medium or great intensity, and in infinite ignorance and misery, take to the method of thinking contrary good thoughts or habituate the mind to contraries.

The impressions of actions have their root in afflictions, and are experienced in this life and in the unseen future births.

The root being there, its fruition comes through class, life and experience.

Class, life and experience have pleasure or pain as their fruit, according to the cause, virtue or vice.

The five afflictions of the mind are to be destroyed by meditation.

Actions of a Yogi is neither white, nor black; for others they are of three kinds (good, mixed and evil).

From these, there is manifestation of those desires alone for which environments are favourable.

To the man of discrimination, all is painful, indeed, due to the consequences, anxiety and impressions, and also of the contradiction of the functioning of Gunas (qualities).

The misery that has not yet come should be avoided.

The junction of the seer and the seen is the cause of the pain which is to be avoided.

The seen consists of the elements and the senses, is of the nature of illumination, action and darkness, and is for the purpose of experience (through enjoyment) and absolution.

Its cause is ignorance.

The liberation of the seer is the removal of the conjunction of the seer and the seen by the disappearance of ignorance.

DESIRE

There is consecutiveness in desires, even though separated by class, place and time, on account of the unity of memory and impressions.

They are beginningless, as the desire to live is eternal.

Being held together by cause, effect, substratum and support, they disappear on the disappearance of these (cause and effect).

The mind, through its countless desires, acts (for the enjoyment) of another (the Purusha), as it acts in association.

Of these, the mind born of meditation is free from desires and impressions.

QUALITIES

The past and the future exist in their real nature due to the difference in the condition of the characteristics or qualities.

The characteristics, whether manifest or subtle, are of the nature of Gunas (qualities).

The reality of things is the result of the unity of modifications.

The stages of Gunas are the defined, undefined, indicated and non-indicated.

COGNITION

Though objects are similar, the ways of mind are different according to the difference in minds.

Nor are objects dependent of a single mind. Because what would become of (objects) if they are not cognized by that mind?

Since the mind is required to be coloured thereby (by the objects), the objects are known or unknown.

The modifications of the mind are always known to its Lord (the Purusha), due to His unchanging nature.

The mind is not self-luminous, because it is the knowable.

It is impossible for the mind to cognize two things at one time.

If the cognition is postulated by another mind, there would be too many cognizers to know, and (the result will be) confusion of memory.

CONSCIOUSNESS

Consciousness becomes conscious by taking the form of the Purusha, being unchangeable.

The mind, being coloured by the seer and the seen, understands everything.

By these, transformations of property (form), character (time), and condition in the elements (matter) and sense-organs, are explained.

The substratum is that which is common to the latent, rising and indescribable.

The succession of changes is the cause for the distinctness of modifications.

MIND-CONTROL

The control of the mental modifications is done by practice of non-attachment.

Of these (practice, and non-attachment or dispassion), practice is the effort to secure steadiness of the modifications of the mind.

The suppression of the modification of the mind is the junction with the moment of suppression, when the out-going impressions and impressions of suppression disappear and appear.

Its undisturbed flow becomes steady by habit (continuous practice).

By cultivating the habits of friendliness, mercy, gladness and indifference towards happiness, pain, virtue and vice, comes peace of mind. Or by exhalation and retention of breath.

(Bri Swami Sivananda)

Thus Speaketh the Master

(Sayings of Sri Swami Sivananda)

1. Work is prayer, worship and ritual.
2. Never think "I cannot do it." You can do it if you will it.
3. Spiritual discipline should be observed more rigorously than military discipline.
4. Meditation must become natural.
5. Shed your vanity and arrogance, and learn humility and obedience.
6. Desires prevent concentration. Real concentration cannot be had when one's mind is filled with desires.
7. A sage works fearlessly, disinterestedly, truthfully and calmly.
8. Keep a good daily programme for your daily activities and carry the programme effectively and satisfactorily. You will never become lazy.
9. Desire is the source of all activities. Desire is life-urge. It should be canalized for spiritual attainments.
10. True self-knowledge is knowledge of God.
11. Abandon all anxiety, hurry, worry and impatience, when you pray and meditate.
12. Ego is the veil between God and the individual soul.
13. A Rishi is one who lives according to the moral laws of truth, non-violence and purity. He who is dedicated to learning and Tapas (mental and physical austerity), and who has God-consciousness, is a Rishi.
14. Purity of heart is an essential requisite for the vision of God. Real purity of heart is that state in which the objects of the world cease to have any abiding or infatuating attraction for the aspirant.
15. Purity of heart is that state in which one is free from lust, anger, greed, pride, jealousy, vanity, egoism, hatred and other evil qualities.
16. A pure mind is ever united with God. It is not a vacant mind.
17. Delight in the good. Tread the spiritual path. Be patient. Go slowly. Go ahead. Be

deliberate. Assert. Recognize. Realize that you are the immortal Soul. This is what is wanted of you in the spiritual path.

18. Non-violence or love is the logical corollary to the practical understanding of the philosophical import of Karma.

19. Attachment to external objects, lack of faith in spiritual values and non-discrimination between right and wrong, give rise to all evils and sufferings.

20. Absence of virtue is vice. Vice has no independent existence of its own.

21. Let your devotion to God be aided by truthfulness, self-control and concentration. This is universal discipline.

22. Jealousy is a more solid thing than the Himalayas.

23. Crookedness kills terribly the conscience of man and affects the health of his soul.

24. In a mind filled with jealousy, hatred, anger and crookedness, there cannot be a moment of real meditation even if one sits for six hours.

25. Poor is he who always wants something or the other. Fear has he who thinks he is going to lose something. To give is to gain strength. To receive is to invite weakness.

26. Pray : "Lord, Thy will be done. I want nothing. Thou knowest what is best for me."

27. Resolve : "I will not be angry today. I will not speak any untruth today. I will not hurt anybody. I will be kind and good to all. I will feel the presence of the Lord."

28. Feel : "I am nothing. I have nothing. I can do nothing without the grace of God. Thou art everything. I am Thine. All is Thine."

29. Trust in God and do what your conscience tells you to be right.

30. You are only a trustee in the world. God is the owner.

(From "Gyana Ganga," an unpublished work of Sri Swami Sivananda)

The 'Why' of Creation

(Sri Swami Sadananda)

The question may be asked: 'God, who is self-sufficient, why does He create anything at all?'

This question reveals the questioner's belief in (1) the existence of God, (2) in His self-sufficiency, (3) in creation, (4) in the notion that God has created, (5) in the feeling that there is no necessity for creation if God is self-sufficient, (6) in there being a reason for creation, and (7) in the ability of human beings to find out that reason. Each one of these points has to be analyzed carefully, so that we may arrive at something definite. I shall deal with them one by one.

EXISTENCE OF GOD

1. There is no necessity for a God if there is no universe. In other words, God and universe are inter-related. We must conceive even of the existence of a time when there was no God at all, and, correspondingly, when there was no universe at all. Such a state of the existence of the Reality which is different from God is conceived of by the Hindu seers who have written the sacred scriptures called the *Upanishads*. They state about the mere existence of what they call Brahman, which is without any attributes. They say that this has no attributes because it is not possible for any being (there being none) to find them out.

The next stage that is mentioned in the same scriptures is a stage when the Brahman has attributes. That implies logically that there should be beings capable of detecting these attributes. In other words, the universe must have come into existence. It is in this second stage that we find the notion of God also coming up. The idea is that if anything has been created or has come into existence without creation, it must be looked after by someone competent to look after it, and that someone is given the name of God. That is the reason why I started to say that if there is no universe, there is no God. The notion of God does not arise because there is no need for it.

If God is to be capable of looking after the needs of the beings in the universe, giving them protection and enabling them to get over their limitations, such a God must be capable of everything; such a God cannot be rendering obedience to anyone but must obtain obedience from everyone. It is this idea of the sovereign power of God that explains the notion of self-sufficiency. We can admit that as well: there is in the universe a God and He is self-sufficient.

SELF-SUFFICIENCY

2. What does self-sufficiency really mean? It means that there is no lack or want of anything. Anything that God wants He can have from Himself, but that does not mean that He has always before Him all that He wants. He has the power certainly to have whatever He wants, but it does not mean that He should have them already prepared and placed before Him. Just as the seed is self-sufficient to produce the tree but does not have the branches and the leaves within it in their fully expanded form, God, too, has in Him the seed of the universe, so to put it, but does not keep all these things spread before Him.

Just as a musician who is fully qualified to sing in any tune and in any manner and produce music (from himself) in any form, but does not do it always except when he is inclined to do so, God, too, can have all that He wants and produce them whenever He wants to produce them. Therefore, the question of the absence of any necessity to create things when God is self-sufficient does not arise at all. Before we pass on to discuss the question of the apparent incompatibility between self-sufficiency and creation, let us analyze the point of creation itself.

CREATION

3 and 4. Is there really any creation at all? What do we mean by creation? Creating a substance or creating merely a form? Actually, no substance is created and that is the reason our ancients say that the universe is *Maya* or unreal.

lity. They do not believe that the universe exists. Their idea is what we see is something unreal, has no substance behind it. Let us take notice of the things that we see and believe to exist in the universe. There are mountains and rivers, fields and steppes, the sky, forests and jungles, gardens and trees, birds and beasts, and, last of all, human beings.

As human beings we are not able to see and convince ourselves that there may be beings beyond our stage of development. We also see in the universe abstract qualities like sound, heat, electricity, magnetism, which we observe in the mineral kingdom; we observe, too, the existence of purely mental qualities such as faith, hope, charity, goodness, compassion, sympathy, malice, hatred, lust, *etc.* These also must be taken into account if we are to think about all the things that are found in the universe.

Now, were all these created? Take the case of the mineral kingdom which has least complications. A rock or a piece of stone is a compound of silica and other elements, and each element consists of atoms, each atom having a nucleus within itself. Examining the nucleus we find in the last resort that there is no substance in it at all because it consists only of what are now called electrons and protons, which are only negative and positive charges. Everything in the universe is, therefore, if it is a concrete thing as we call it, reducible to charges of electricity.

LIFE-PRINCIPLE

So, then, if a mineral is said to be created, the implication is that electricity is created. Is electricity a creation or a mere manifestation of the primordial vibration that started the universe. Likewise, the plant constitutes of these electric charges in the form of dense matter, seen as branches, leaves, *etc.*, and also of some higher energy, which we have to call its life. This energy enables it to grow. It is capable of absorbing food, of growing, and of multiplying itself. Just as we speak of the electron in the mineral kingdom, to refer to the electric energy of which it is ultimately composed, we can speak of the 'lifeton' in the plant kingdom.

Passing on to the higher state, namely the animal kingdom, we find evidence not only of electrons and protons and the 'lifetons,' but also of some higher form of energy which produces desires, and manifests itself in the form of love, hatred and fear. This must be called a mental energy, because we find that the animals have a mind. Still higher, when we come to the human beings, there is the manifestation of the mental power in a far higher degree, because the animals have no ethical sense, but man has. He knows what should be done and what should not be done, and, therefore, his mind constitutes of higher qualities than can be observed in the animal kingdom. Just as we have ethical sense, we also have the quality of emotion evidenced by our aesthetic sense. There is beyond these two the faculty of what is called knowing, or pure intelligence, which constitutes in the ability to find out causes and effects of things happening in time and space. Thus, man's mind is a complex of intelligence, emotion and will-power. All these, it must be noticed, are only formations of energy and not any substance tangible like concrete things. Therefore, when we analyze the notion of creation we arrive at the result that God has created nothing in the shape of beasts or man or rocks or rivers. He has only manifested Himself in the form of energy.

ONE BECOMES MANY

When the idea came to Him, not as God but as the Ultimate Reality which persisted even before creation, the idea that there should be a universe, He decided, or It decided, to manifest Itself as the many. This is what is mentioned in the scriptures known as the *Upanishads*. The great seers who wrote these *Upanishads* arrived at their conclusions by purifying their mind and rendering it capable of receiving, without any diminution, the complete knowledge of the Supreme Being. Therefore, they were able to understand that the universe was merely an appearance, an unreality, and that it was nothing more than the manifestation of the powers, or as they are called, Shakti's, of the one ultimate reality that alone exists.

So, to say that God created anything is wrong.

We should say, the reality manifests itself as the many. It must be remembered that the many is only another aspect of the one. This fact is mentioned in one Mantra, or sacred statement, which means "let me see myself as many." So the one reality which alone existed before the manifestation of the universe wanted to see itself as the many, and everything now, including you and me, is a manifestation of the Supreme Being. The peculiarity of this manifestation is that each one of these so-called creations is in a different stage of development one after another.

In other words, there is no reduplications in the manifestation of the supreme power. That is why we have so many variations. In fact, even when man attempts to produce identical things in a factory, he fails to do so. If two pins are manufactured, one will be different from the other in the number of molecules, constituting each pin. It is impossible in the universe for any two things to be absolutely identical because manifestation is always different at different points of time. That is why it is different from creation. The idea in creation is that you can create not only different things but also identical things.

NEED FOR CREATION

5. In the question being discussed, there is an implication that when there is everything one need not create. This is wrong. Even when one has everything, one is entitled to enjoy the pleasure of creation. In the case of the Supreme Spirit there was a manifestation of this pleasure, also the manifestation of the ability to show itself as many, not to speak of the knowledge it had which was necessary for the act of creation. Here I have mentioned three points: the desire, the act and the knowledge. These are spoken of in the scriptures as the three fundamental powers or Shaktis of the Supreme Spirit.

They are called Ichcha Shakti, Kriya Shakti and Jnana Shakti. It is these three that constitute the attributes of God. All of them are given the name of Para Shakti or the Supreme Power. When they are manifested in the form of the universe, the eternal reality has assumed what

is known as Visvarupa or the form of the universe. Thus, immediately after a manifestation there arose the necessity for a God. And what is the function of this God? It is to be of assistance to the separate beings that have come as manifestations of the highest spirit. They are called Jivas. They are the principles in each being which integrate the different entities that constitute the body of the being.

INTEGRATING PRINCIPLE

For instance, my Jiva enables me to perceive as one the innumerable different things which are in my body and in my mind. Although I have so many blood vessels and nerves, so many cells and tissues, each capable of functioning independently as can be seen at the time of the formation of a boil, I believe that I am one. That integrating principle is given the name of Jiva. The peculiarity of this Jiva is that it is found not only in the human, animal and the plant kingdoms but also in the mineral kingdom.

Supposing you make a solution of copper-sulphate and common salt and leave it for some time for the formation of crystals, you will notice that when the crystals are formed, not one particle of common salt would have entered into copper-sulphate and *vice versa*. Now who taught the mineral common salt to establish its separateness from the mineral copper-sulphate. This innate ability to recognize itself as a separate being is itself Ahamkara, which is utilized by its integrating principle, the Jiva, for the formation of the crystal. Thus, we have to admit that the Jiva is there even in the mineral kingdom.

The satisfaction derived from the observation of the functioning of the different Jivas in their own different spheres is the cause, if we want to find out one, for the manifestation of the Supreme Spirit as many. Another point we have mentioned in connection with this is that we are parts of the one fundamental Supreme Spirit and, therefore, have in us, to a small degree, the three fundamental qualities of that Supreme Spirit, which we referred to above. The Ichcha Shakti is seen in us as desire, the Kriya Shakti as our

ability to do things, and the Jnana Shakti as the capacity to find out the causes and effects that take place.

REASON FOR CREATION

6. Now that we have seen there is no creation but only manifestation, let us examine the reason for such a manifestation. As a matter of fact, we can only make guesses. There is in us the innate quality of curiosity to know. The higher the intelligence of a person, the greater is the intensity of this curiosity. Our ancients were able to arrive at guesses, and not having anything higher than guesses, we have to accept them. They said that it was only sport or Lila. It means that the original Supreme Spirit enjoys the fun of manifesting itself as the many. This is the only explanation that can be given to the 'why' of manifestation.

7. *Ability to find out:* In fact, we cannot find out the real reason. Just as an ounce glass cannot contain within it all the water which may be stored in a sixteen-ounce bottle, we, who are only parts of the Supreme Spirit, cannot understand the purpose of the Supreme Spirit itself. But why is it that we are still anxious to know? Knowledge gives us a sort of pleasure or Ananda.

Truly, knowledge is the nature of Chit in what is known as Satchidananda, which is only another name for the Supreme Reality. It is inevitably connected with Ananda and however much we may fail in achieving that knowledge of Ananda, we continue to pursue our enquiries. That is because we intuitively feel that in spite of limitations of the mind we can arrive at truth. Such a feeling is fostered in us because we are, in essence, the Supreme Spirit itself which knows all. Therefore, if we have to understand the reason for all things, that cannot be solved by our own mind, we have to remove from the mind its limitations.

This leaves us to the question of what are the limitations of the mind.

LIMITATIONS OF THE MIND

We must recognize that our mind is only an instrument, something like a telescope or a

microscope. The dweller in our body makes use of this instrument for getting into contact with the universe around him. For the contact to be effective there must be some kind of sameness between our mind and something else in the universe. That something else is the cosmic mind. It is, in fact, out of the cosmic mind that a little bit has been taken by each one of us so as to constitute his or her own mind.

The cosmic mind certainly is much more powerful than the individual mind of a Jiva, but in spite of the littleness of our mind, which has all the elements needed to comprehend and be in touch with the cosmic mind, the elements of our mind, that is the mind of the Jiva, are that it can think only in time and space. It can find out the cause and effect of things happening in time and space to a very large extent, but there are happenings which are absolutely inscrutable. That is because God, who has the function of looking after the Jivas, as they are in the universe, has to care for also the benefit of the Jivas entirely unrelated to the human Jivas.

It is, therefore, impossible for human Jivas to understand the purpose of God's doings. To remove these limitations it is necessary to expand the reach of the mind and enable it to enter into the field of what is called intuition. What is conceived of in the mind is spoken of as thought. Beyond thought there is intuition, which is to be found in the region of pure consciousness or Chit as it is called in our literature. In that region it is a power or a Shakti. When it reaches the mind it is divided into either intelligence or emotion or will-power. It is, so to say, diluted. The power is gone and what is left is merely an idea. This is the limitation.

THOUGHT-WAVES

The idea must be so changed as to become a power. How to do it? The only way is to increase the intensity of the idea. It is possible to do it because the idea is after all a vibration. We speak of a thought-wave. Everything in the universe is a vibration having its own wavelength. There are short waves, medium waves and

long waves, sometimes discernible, sometimes not. We may say that there are dense waves and rare waves. The peculiarity about the dense wave is that it sweeps away or hides the rare wave, and in most cases it becomes impossible for us to remember or even to know that there are in us rare waves.

All the waves of the mind are comparatively denser than the waves of the vibrations in the field of intuition or in the region where Chit plays its part as Chit Shakti. Even in the mind there are gradations of waves. Such waves as are generated by fear, greed, lust, malice, *etc.*, are denser than the waves generated by love, kindness, compassion, *etc.* We have fortunately in us the capacity to control the waves that arise. This is because we are part and parcel of the one, eternal reality, which decided on the eve of creation to see itself as the many.

We have the Kriya Shakti in us to a little extent, and that Kriya Shakti, or the ability to perform, depends upon the strength of our will which is one of the components of the mind. Therefore, the really spiritually evolving individual will be able to brush aside the activity of the denser waves generated by evil thoughts and strengthen

the waves generated by good thoughts. In fact, even in the use of the phrase "spiritual power" we have the clue to the fact that there are rarer and denser waves of thought because spirit is counter-poised with matter, which is certainly denser than spirit.

The person who continues his spiritual practices, which mainly consist in the subordination of evil to good, perhaps the sublimation of evil impulses into good impulses, will find that he reduces ultimately the potency of the denser waves, proportionately increasing the potency of the rarer waves. Continued practice enables him to convert all the waves of the mind into such rarer waves as are to be found in the field of intuition or in the region in which the Chit Shakti functions. Then, he will be able to get over the limits of the mind and understand the purpose of God's doings, because the Chit Shakti is directly the power of God. This is the only way in which the limits of the mind can be got over. Thus, it becomes possible for the advanced Yogi or spiritual aspirant to understand the reasons of everything that happens, including the reason for the creation of the universe by God.

Spiritual Foundation of Art and Culture

(Sri Swami Sivananda)

All beings however low in evolution, all actions however trivial in their nature, all things however lifeless they may appear to be, bear the stamp of the Light of the Eternal. To men of vision and wisdom the Principle of the Beautiful is seen to be dancing and the splendour of Truth shining equally in them all, in all creation—in the man toiling in the fields, in the birds and the beasts in the forest, in the blossoms in the garden, in the waves of the sea. The spirit of art is not for the fleeting pleasures of the senses, nor for solacing the sorrow-stricken heart, nor yet for mere aesthetic enjoyment; it is something more than all these, and is primarily a systematic and scientific living in the absolute beauty of the soul, in endless harmony, in the play of the undying inner joy.

The artist should be moved by the Beauty of

Truth, guided by the Vision of the Highest in everything that he deals with, and his art should be progressively creative and spiritually suggestive; it should be a fruit of the revelation received in moments of inspired Vision, of total self-absorption in that which transcends the self, and of an intensive aesthetic experience. In his creative moods the artist should soar high—high into the skies of luminous Imagination and of glorious Existence, wholly oblivious of all mundane madness. Purified in heart, one should wave the magic wand of art at whose touch everything is converted into the Beauty of the Beyond. An art that panders to the lower appetites of man, that does not aim at discovering the meaning of life, that does not awaken the spiritual consciousness in the human heart, is soulless and, therefore, unsalutary in its effects and

malefic in its influence. The test of true art should embody the best genius of the artist, the finest in him and lead the beholding eye to a subtler plane of refinement and thrill; all art that falls short of this great purpose is mundane and perishable.

The stress and strain of human life, or the intense struggle of the individuals in the daily battle of existence in this world of limitations, illustrates, albeit in a crude and inadequate manner, the intrinsic urge in man to outgrow his shortcomings, to excel his own nature, to transcend his own self, and to exist as the invincible and all-governing lord of life. Man has not learnt to seek the aid of the light of culture as a guide

to this urge; hence, the comedy and the tragedy of life, its chaos and crisis. But culture is far from being a mere reconciliation of external forces, the result of a check on outward behaviour, a superficial refinement of manners, a putting on of appearances. Culture is in itself a fine art of living, an integration of being, a steady evolution into our real Satchidananda nature. It is culture alone that can soothe and satisfy the creative impulse, the integrating powers and the spiritual urge in man, transmute his coarse nature, substitute his selfish interests by altruistic considerations, and gradually give him the light of Truth, the power of Wisdom, to live an inner life, the perfect life of transcendent splendour!

Isavasya Upanishad

(Sri D.S. Krishnaiyer)

This Upanishad is named as such because it begins with the word "Isa." *Isavasya Upanishad* forms part of a Samhita (*Sukla Yajur Veda*). It is a short but beautiful Upanishad consisting of 18 Mantras. Though simple, it is still a difficult one. Herein are prescribed two paths, viz., the path of renunciation and the path of action or Karma Yoga. The former is for Sannyasins, and the latter for those who cannot renounce the world.

The result in both is Mukti or liberation. In the former case, Jivanmukti, liberation here and now, is the result; and in the latter, it is indirectly attained.

MEANS TO REALIZATION

In the path of action, by the performance of religious rites and good works, conducive to the welfare of humanity, and without any motive or attachment thereof and even with regard to normal activity, the mind gets purified; and the person becomes fit to grasp the knowledge of Brahman, and thus eventually he attains emancipation.

The first Mantra is addressed to Sannyasins. It says: "Whatever is changeable in this universe is enveloped by the Lord. That renounced, enjoy. Do not covet the wealth of any man."

The Sannyasin should first know the immanent aspect of Brahman in the universe, and then he will be induced to renounce the world, as it is transient. "Renounce" means "renounce the desires of the world; renounce attachment, egoism, selfishness and the body-idea."

Having thus renounced one enjoys. "Enjoy" means "one realizes the Self and rejoices in Sat-Chit-Ananda Atman." So says Swami Sivananda in his *Bhashya* (commentary). He further says: "He who contemplates on the significance of the first line will become a seer of oneness."

The second Mantra says that those who are unable to renounce this world, and yet want liberation, should perform religious rites as ordained in the Vedas as Nishkama Karma (action without attachment) including disinterested service to humanity. By these one attains purification of mind and, eventually, knowledge and liberation.

NATURE OF REALITY

Mantras four to eight describe the real nature of Brahman and the nature of a seer. "The Atman is one, motionless. It moves, yet moves not. It is distant, yet near. It is within all, yet outside all. The Atman is all-pervading, bright, bodiless, unscathed, without muscles, pure, untouched by sin, wise, omniscient, transcendent, self-sprung. He

allotted duties to the various deities whom He created. He who sees all beings in the Self and the Self in all beings, does not shrink from anything. When all beings become one with his own Atman how shall he be deluded?"

This is a guide for the Sannyasins. The Upanishad refers to a third class of people who are deluded, whose minds are filled with passion, greed, wrath, pride and egoism. They also do all sorts of evil actions. They do not know the real nature of Atma. They worship their body as if it were the Atma. They belong to the category of Asuras (demons). They go to darkness. They are caught up again and again in birth and death.

PATHS OF 'WORSHIP'

The Upanishad deals with a fourth class of people who are called Upasakas (worshippers). In the Upasana Marga (path of worship) certain modes of worship have been stated. One set is said to be desirable and the others undesirable.

Karma or rites (Avidya) must be combined with the worship of the deity (Vidya). This is desirable. One form of worship alone will lead to darkness.

In another mode of Upasana it is said that the worship of Hiranyagarbha should be combined with the worship of Avyaktam (unborn-Prakriti). Either of the worships alone will lead to lesser Siddhis which is akin to darkness, as in the other case, and not liberation. If the worship is combined as stated above, then, of course, the worshippers attain "deathlessness" or "immortality." I presume in the relative sense only. The goal in the above Upasanas is the status of a deity whom they worshipped. It is not quite clear whether the above Upasanas, considered in Mantras 11 and 14, can be construed as the path of Krama-mukti (gradual liberation). If their ultimate goal is absolute knowledge and liberation, though through their own deities of choice, then, of course, the above may be called Krama-mukti.

LIBERATION

The Upanishad, however, in the end, in Mantras 15 to 18, gives us a typical case of Krama-

mukti where the Upasaka, at the dying moment, invokes the sun-god to lead him to the Purusha who dwells there. He invokes the deity Agni also to lead him there. The word "Purusha" is used in Mantra 16. It must refer to the ultimate Reality and the word "Supatha," meaning "good path" is used in Mantra 18. This should refer to Devayana, or Archi-marga, or the path of gods. So, it is clear that Krama-mukti also has been dealt with at the end of this Upanishad.

Thus we find here a comprehensive survey of classes of people starting from Brahma-nishtha (established in the consciousness of Brahman), and ending with Krama-mukti Upasaka, and of their destiny. We also see herein that Jnana Yoga, Karma Yoga and Bhakti Yoga have been tersely dealt with.

Before closing the Upanishad it may not be inappropriate to refer to certain pertinent principles deduced by Sri Aurobindo from this Upanishad. He says:

AUROBINDO ON "ISHOPANISHAD"

1. Brahman is active and inactive.
2. Man must reconcile unity and multiplicity, knowledge and work, as they are inseparable and mutually dependent.
3. Quiescence and movement are inseparable from each other.
4. Becoming is not inconsistent with Being.
5. Inactive and active Brahman are the two aspects of the one Self.
6. Sense of unity is knowledge.
7. Sense of diversity is ignorance.
8. Vidya and Avidya are the eternal powers of supreme Chit (consciousness).
9. Neither Vidya nor Avidya by itself is the absolute Knowledge.
10. Brahman is both Vidya and Avidya.
11. Being and becoming, one and many, are both true and are both the same thing.
12. Knowledge is incomplete without action. Chit fulfils itself by Tapas (austerity).
13. Renounce the principle of desire and egoism, and not the world-existence.
14. Unity is no doubt the goal, but the whole

infinite multiplicity must be included in it and not rejected.

15. Man must realize that he is Divine and bring the Divine to the earth; rather, he should see the Divine in the earth and not reject the latter.

16. The enjoyment of the infinite delight of existence, free from ego, founded on oneness of all in the Lord, is what is meant by the "enjoyment" of Immortality.

17. Action must be ungrudging, but the soul must be free from the effects of action.

Spiritual Guidance

(Sri Swami Sivananda)

1. Some persons take a fancy to question the existence of God. Existence of God is not dependent on intellectual conviction. Even if you doubt about God's existence, you cannot deny it. Even if you deny all forms of existence, you continue to exist, and admit to yourself your existence. It is this existence, the life-principle, that sustains all. This sustaining principle is God. Human mind cannot conceive of It in Its true state. Therefore, one has to ascribe to It names and forms such as the various deities. Absence of belief in a particular concept of God need not be a form of denial of God. Everybody wants kindness, sympathy, affection. Everybody wants to be happy. God is mercy, love, happiness. God is the fragrance in flowers, warmth in sunrises. God is truth. Everybody wants truth, whether one resorts to it or not. No one likes to be deceived. Why should one worry about the existence of God? Lead a good life, and be at peace with yourself and with others. If you lead the straight path, and live amicably with others, if you cultivate mental poise, emotional balance, goodwill towards all, if you expect less and try to give more, if you think of yourself less and think of others more, you will surely find the way to peace.

2. Even this will pass away. Keep this motto always in mind. You have to be emotionally and spiritually mature and strong-minded. Be bold. Be brave. You cannot achieve anything without hope. Be full of hope for the good. Be sprightly. Be a little more interested in things around yourself. Be active and never resort to self-pity. Life has no mercy for the weak. In strength lies happiness. In determination lies progress. In effort lies success. Cheer up, and lead a good

life. A good life is a godly life. A good life assures happiness.

3. You should experience more peace and happiness during meditation. There should be a permeating sense of well-being. The mind should be unruffled, and one-pointed. These are the marks of progress in meditation.

4. The most important of all, spiritual practices should find their practical materialization in one's daily life, i.e., in the form of thought, behaviour, action. You could easily spot a spiritual aspirant by the way he behaves, talks, and lives, especially his private life. One cannot be spiritual at heart and yet worldly outside. Spirituality is a living experience.

5. It is not that one finds Yogis only in the fastness of mountains. They could be found in busy cities as well, leading a normal life of mundane activity. They do their duties as instruments of God, without expectation of reward or binding attachment. Find happiness in the divine path, which is open to all, in every condition of life.

6. The Lord is the best judge. Accept His will. Even this will pass away. Everything that exists in this world must pass away some day. Life is full of inner happiness and fulfilment if one turns one's mind more and more towards God. Blessed are they that have suffered, for they shall find happiness in the divine.

7. Moksha in the relative plain is freedom from mundane desires, attachment, evil qualities. Moksha is fruition of holy aspiration, blossoming of virtues, balance of mind, and spiritual happi-

ness. When this is attained, through spiritual enlightenment, complete desirelessness and exhaustion of Karmas, one merges in the Absolute.

8. I will detail some of the main factors in judging one's spiritual attainments. There should be inner happiness and spiritual fulfilment. The mind should not run after worldly objects. It should be more steady and one-pointed. There should be unruffled peace and inner harmony. The most fundamental of all, one should be continuously

steadfast on the path of truth, one should be completely devoid of anger, hatred, attachment and selfishness. The mind must be perfectly balanced in all conditions. The effects of distress or worldly animation should be conspicuous by their insignificance. If you do not find a measure of these qualities, spirituality has failed to have its effect.

(From Sri Swami Sivananda's replies to letters of spiritual aspirants)

Spirit That Transforms

(Sri Swami Brahmananda, Pretoria)

[Swami Brahmananda is one of the prominent messengers of the Divine Life Society in South Africa who is, since one year, actively disseminating the teachings of Sri Swami Sivananda by extensive lecture tours, holding of prayer classes and assisting otherwise in the various activities of the South African Divine Life Society. He came to Sivanandanagar in 1957 and spent a few months here, learning spiritual practices. Michael Levien, as he was then known, went back to his country early in 1958 as Swami Brahmananda, having been initiated into the order of Samnyasa by Sri Swami Sivanandaji Maharaj.]

All religious principles are worthy of the respect of thoughtful, spiritual-minded persons, no matter what their particular creed, sect or faith may be; for, in reality, there are not many religions: only many aspects of one great eternal Religion which, in unbroken continuity, reaches down to us and beyond us from immemorial past.

Religion is truth, and each and every religion is based upon this truth; but truth, if it be really such, must remain whole and entire, no matter from what angle it be viewed or analyzed. If from any angle it be struck and it responds by emitting a hollow or inharmonious note, then it cannot be true, it cannot ring true, and should be known to be but an imperfect aspect of truth.

There are as many religions as there are basic differences of temperament or needs of people, and to these peoples of the different religions,

the way, or road, to realization of the unchanging truth is shown within that aspect of truth—that religion—to which they adhere.

Inasmuch as the infinite truth is beyond the comprehension of the finite mind of man, no single religion may be said to encompass the whole of this truth. However, some do reveal a larger aspect than others. Again, all religions may be said to manifest the truth in accordance with the degree of spiritual comprehension of its adherents. All birds have wings: not all birds can fly; and among those that fly some have greater capacities than others. A sparrow cannot rise to the lofty heights of the eagle, though both fly in the self-same medium.

VISTAS OF VISION

From the aspect of the sparrow, the earth below is spread to sight as a valley, or a little hill; but to the high-soaring eagle the world beneath him presents for surveillance a mighty panorama with horizons stretching seemingly to infinity itself.

Even so, the vistas of one's own religion are capable of presenting to the seeker different magnitudes of Reality in direct proportion to his own capacity of spiritual perspective and purity of mind.

The sage, like the eagle, has infinite vistas of vision. For, to the sage, not only are all aspects of the world simultaneously visible, but the whole universe is seen to be within himself.

An objective analysis of religions soon presents many points of convergence, if not actual identity; and many customs are seen to parallel or interpenetrate the one with the other. However, having been brought up within the Christian religion, I am wont to see and interpret from this particular aspect of truth.

One of the earliest identities which comes to my mind at the moment is in the name of Abraham, father of the Hebraic race which gave birth to Jesus, the Christ. In the country from which I come, the name Abraham is commonly pronounced "aa-brahm." In the Indo-Aryan tradition, Brahma is God in His aspect of the creator. The prefix "aa" in Sanskrit is "entire," or "full of." As such it may be interpreted as "full of, or filled with the supreme spirit" as, indeed, Abraham was.

AVATARAS

In the fourth chapter of the *Bhagavad-Gita*, the Lord Incarnate, as Krishna, says to Arjuna, His disciple: "Whenever there is a decay of righteousness, and a rise of unrighteousness, then I manifest Myself." "For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age."

There have been many periods of "decay of righteousness"; there have been many Incarnations of the One: as Krishna, as Christ, as Buddha, as Rama, and as others.

Unfortunately, the Christian writings on the life and teachings of the Lord Christ, available to His followers today, are by no means many. Most of what has been written of the Christ is contained within the relatively few pages of the Gospel according to St. Matthew, the Gospels of Saints Mark, Luke and John being largely, repetitions thereof. It is obvious that these few writings reveal but a small fraction of what was, patently, a tremendous impact upon an unrighteous age.

TEACHINGS OF CHRIST

Of the Christ's teachings to the people, we have little other than the parables. In Chapter

13 of St. Matthew, Jesus says: "That it might be fulfilled which was spoken by the prophets, saying: 'I will open my mouth in parables.'" In the same Chapter the Lord, further, says in reply to the disciples' question: "Why speakest Thou unto them in parables?" He answered saying: "Because it is given to you to know the mysteries of the Kingdom of Heaven, but to them (others) it is not given. Therefore, speak I to them in parables: because they, seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Isias, which sayeth: 'By hearing ye shall hear and shall not understand; and seeing, ye shall see, and shall not perceive: for this people's heart is waxed gross.'" "

In these few lines, contained in verses 10 to 15, Jesus clearly indicates that it was a period of "decay of righteousness." He also speaks of the teachings regarding the Kingdom of Heaven as "mysteries," and as such, were not given to the people who, in turn, were taught by way of parables.

SPIRIT THAT TRANSFORMS

Oh! how few of these mighty mysteries have reached our time! How few of these glorious gems of truth have come down to us through those holy men who endeavoured to follow in His footsteps!

Yet, consider the mighty power of this God-man: despite the acute paucity of writings concerning the life and teachings of the Christ, and despite the fact that nearly two thousand years have elapsed since His ascension, a very goodly proportion of the vast population of the world today claim to be His followers. And, yet, are they really His followers?

Few though His words are, yet if followers and devotees of the Christ were to practise even a few of these few teachings how radiant the face of the world would be! The Christ has shown us not only how to die but how to live: "Be of good cheer; I have overcome the world." What greater ethical and moral conquest can there be than: "I have overcome the world."

And in the realm of philosophy: "I am in the Father; the Father is in me; and I am in you." And, again: "I and the Father are One," signifying oneness of God and man, oneness of the Immutable Self.

SELF-REALIZATION

To all who wish to hear and understand, Jesus pointed the way to the realization of the Self when He said that the "Kingdom of Heaven is within." And, again: "Seek ye first the Kingdom of Heaven, and all things else will be added unto you." Assuredly, the Christ was not directing our attention to a place! This Kingdom is the state of absolute existence, absolute consciousness, absolute bliss. It is a merging into and becoming one with the eternal Godhead, the very meaning of, and end of Yoga.

All beings, all religions, will "drink into one

Spirit" even as all rivers drink into one ocean.

In his first Epistle to the Corinthians, 12, St. Paul writes: "For as the body is one, and hath many members, and all members of that one body, being many, are one body, so also is Christ. . . . And now hath God set the members, everyone of them in the body, as it hath pleased Him. 'And if they were all one member, where were the body? But now are they many members yet but one body. And the eye cannot say to the hand, I have no need of thee, nor, again, the head to the feet, I have no need of thee. . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.'"

Even so is it within this life, where all are born of the one Source: "All life is, in essence, one; all religions, in essence, are one; Truth is one; and all religions are founded in Truth."

vivekachudamani

(Commentary by Sri Swami Narayanamanda)

यद्युत्तरोत्तरभावः पूर्वपूर्वन्तु निष्फलम् ।

निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥४२०॥

420. In the absence of the preceding conditions, the succeeding ones are fruitless. Withdrawal is the greatest satisfaction and that is itself the real bliss which is non-dual.

Notes: यदि=if; उत्तरोत्तरभावः=absence of the succeeding conditions; पूर्वपूर्वन्तु=the preceding ones; निष्फलम्=fruitless; निवृत्तिः=Sannyasa, withdrawal; परमा=supremacy; तृप्तिः=satisfaction; आनन्द=bliss; अनुपम=indescribable; स्वतः=of itself.

Commentary: The reference in this verse is to the conditions explained in verse 419. Dispassion, knowledge and withdrawal from sense-objects are said to be the fruit of the foregoing states, i.e., from dispassion one gets knowledge and from knowledge the process of withdrawal takes place. Therefore, dispassion is the root cause for liberation. This also indicates that without the

previous conditions being fulfilled, those that succeed them are of no use. In other words, without dispassion there cannot be knowledge and without knowledge there can be no "withdrawal" from the attachment to sense-objects.

दृष्टुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।

यत्कृतं भ्रान्तिवैलायां नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत्कथं कर्तुं मर्हति ॥४२१॥

421. The distinct fruit of knowledge is the unruffled state of mind in the afflictions that are experienced, how can the man of discrimination repeat later on the various disgraceful actions that were done in a state of delusion.

Notes: दृष्टुःखेषु=in pains seen; अनुद्वेगः=to be unruffled; विद्यायाः=of knowledge; प्रस्तुतम्=is seen; फलम्=result; यत्=that; कृतम्=done; भ्रान्तिवैलायाम्=in the condition of delusion; नाना=various; कर्म=actions; जुगुप्सितम्=disgusting; पश्चात्=later; नरः=man; विवेकेन=by discrimination; तत्=that; कथम्=how; कर्तुम्=to do; मर्हति=is able.

Commentary: The man of Self-realization is not affected by any calamity. He maintains his equilibrium. He is ever detached to the objects of the world. The pains and afflictions of the body or material circumstances do not in any way upset his mental poise.

He never repeats again the mistakes which he committed when he was a slave of his senses. Can one grope in the old sensual life when he is endowed with the light of knowledge and discrimination? He does not fall into the pit of delusion. It is impossible for him to commit any sin.

विद्याफलं स्यादसतो निवृत्तिः
प्रवृत्तिरज्ञानफलं तदीक्षितम् ।
तज्ज्ञानयोर्यन्मृगतृष्णिकादौ
नोचेद्विदां दृष्टफलं किमस्मात् ॥४२२॥

422. The fruit of knowledge should be withdrawal from unreal objects, whereas attachment to these is seen to be the fruit of ignorance. For the one who knows and who does not know, what else shall be the difference? In the case of mirage, etc., the knower of truth is not deluded.

Notes: विद्याफलम्=the fruit of knowledge; स्यात्=shall be; असतः=unreal; निवृत्तिः=freedom from; प्रवृत्तिः=work, engagement

in acts; अज्ञानफलम्=the fruit of ignorance तदीक्षितम्=is seen; तज्ज्ञाः=the knowers of that; अज्ञयोः=of the ignorant; यत्=which; न=not; चेत्=if; विदाम्=the learned ones; फलम्=fruit; किमस्मात्=what; मृगतृष्णिकादौ= in the case of mirages.

Commentary: The knower of truth will no more indulge in unreal pursuits. He will no more commit the blunders which ignorant people do in their spell of ignorance. If there is no difference between the activities of the ignorant and the knower of Truth, knowledge will have no special significance, utility or charm. Nothing will be gained by that knowledge where discrimination is absent. The knower of Truth does not identify himself with the seeming "realities" of the world. He is not attracted by little pleasures or the mirage of sensual life, whereas the ignorant man falls an easy prey to every little temptation. He fails in the test at every step. There may be no abnormality in a Jnani as to his outward appearance. Only his reactions to things and circumstances will be distinct and marked. He will not be acting out of impulse. He will not mistake the mirage for water, the transitory things of the world for the real Brahman.

To the People of America

(The following are the texts of Sri Swami Sivananda's messages to the people of the USA and Canada, which were recorded on tape by Swami Sivananda Radha, founder of Sivanandashram at Burnaby, Vancouver, B.C., to be disseminated during her forthcoming tour in those countries.)

Salutations and greetings to the people of America.

It has become the fashion nowadays to talk of atomic bomb and space travel. Science has advanced a great deal. What was considered impossible a few years ago has become possible today.

Atomic bomb reminds you of the power that dwells in the atom. The subtler the power, the greater the magnitude. Therefore, it is said that God or the Self of man is the subtlest and the greatest.

This human birth has been given to you in order to realize the Self. Only this realization can give you everlasting peace and bliss.

Space travel may be interesting and exciting. There is a greater and more wonderful voyage. It is a voyage across the entire Creation. Shut out the senses. Still the mind. Silence the intellect. Repeat the name of the Lord or any sacred formula. Concentrate all the rays of the mind on the Self within. Go beyond time, space and causation. Rest in your Atma or Self.

The Atma is infinite, eternal, homogeneous,

all-pervading Consciousness. It is all-bliss, peace and harmony. It is light, life and love. He who realizes this Self has no enemy in the world, no rival, none to be afraid of, none to hate and no aliens. He sees the one Self in all, He sees the macrocosm in the microcosm. All the universe is contained in one atom. What is in the universe is in man, too.

Humanity is one. God is one. God is Truth. God is Love. God is Unity. God is Mercy. Develop these virtues. Identify yourself with the whole humanity. Become divine. Realize God, here and now.

Religion is one. It is the universal religion, the religion of the heart, the religion of love. Hatred, jealousy, disharmony, and ill-will constitute the darkness of the soul. Light the lamp of wisdom. Dispel this darkness. Love all. Serve all.

The wise man will utilize all scientific inventions for the good of mankind. Throw away your atomic bombs. Utilize the mighty atomic power for the benefit of mankind, for promoting human well-being.

Abandon this cold war. Give up fear, anxiety, jealousy and rivalry. Remember: life is short, time is fleeting, the world is full of miseries. Great emperors and conquerors have come and gone. Mankind does not remember them with love and veneration. On the other hand, humanity worships Lord Jesus, Lord Buddha, Lord Krishna, and other sages and saints of the world.

Conquer the heart of man, by cosmic love. Power corrupts. Wealth corrupts. Love alone exalts man. Love all mankind as your own Self. Serve all. Share what you have with all. Each one of you can become a saint, a Yogi, a sage, a divine being. You can attain immortality here and now. And, your name will go down in the history of the world as a great benefactor.

I am grateful to the Almighty, and Sri Swami Sivananda-Radha, of Vanvouver, for giving me this opportunity of addressing you, through the magnetic tape.

May God bless Sri Swami Sivananda-Radha and the whole mankind! May there be peace on earth. Om Tat Sat.

II

MESSAGE TO THE PEOPLE OF CANADA

It gives me great pleasure to send you all, the people of Canada, this personal message through Sri Swami Sivananda-Radha. I am grateful to God and to Sri Swami Radha for this opportunity to serve you all. And, I am grateful to the inventor of the magnetic tape-recorder; for it is he who enables this message to be conveyed to you all.

What wonderful inventions! The world has shrunk. Distance has been conquered. Our life has been made comfortable. The printing press, radio and television help knowledge to spread far and wide. All these we owe to science. The west is advanced in science.

Material prosperity, comfort, luxury and scientific advancement cannot give you peace. Peace and happiness are not in objects. They can be had only in the Atman, in God. Material prosperity and wealth are of no use here. You have to acquire the wealth of virtues, the wealth of meditation.

You have to renounce worldly wealth and acquire spiritual wealth.

First of all you should be convinced that worldly objects cannot give you everlasting peace and happiness. The mind cheats you. It tells you that happiness can be had only in good food, luxurious life, motor-cars, radio and television, in clubs, hotels and garden parties. Only a man of keen discrimination will know that these little pleasures only wear out the senses, produce disease and premature old age, restlessness and misery.

How can one develop discrimination and dispassion? By Satsanga, association with the wise, with saints and religious people, like Swami Sivananda-Radha. They will create the taste in you for real spiritual life. You will find real joy in meditation. The spirit of renunciation will be aroused in you.

Share what you have with others. Do plenty of charity. Charity and selfless service expand

the heart. Break down the barriers of caste, creed, colour, nationality and sex. Identify yourself with all. One Self dwells in all. What a great joy you will experience, when you realize: "I am in all. I am the all. I am all-in-all." Dive deep into the Self. Meditate regularly. Realize the Self here and now. Attain immortality, eternal bliss and perennial peace.

The Sivanandashram, at Vancouver, has been

established to radiate this message of divine life. It is a haven of peace and bliss. It is a great blessing to the people of Canada. Sri Swami Sivananda-Radha, Sri Joe, Sri Peter and the inmates of the Ashram have dedicated their life to the service of sincere seekers after Truth.

May God bless Sri Swami Sivananda-Radha and the Ashramites. May God bless you all!

Essence of 'Brahma Sutras'

(Sri K. S. Ramaswami Sastri)

INTRODUCTORY

The 'Brahma Sutras' are known also as 'Vedānta Sutras,' 'Sareeraka Sutras,' 'Sareeraka Mīmāṃsā' and 'Uttara Mīmāṃsā' (the Sutras of Jaimini relating to Vedic ritual being known as the 'Pūrva-Mīmāṃsā'). They form along with the 'Upanishads' and the 'Bhagavad Gita' what is known as the 'Prasthanā Traya' (the Triad of Scriptures). They are regarded as being the supreme Pramāṇas (sources of spiritual knowledge).

The so-called Astika Shad-darśhanas are Nyāya, Vaiśeṣhika, Sāṃkhya, Yoga, Pūrva Mīmāṃsā and Uttara Mīmāṃsā. All of them consist of Sutras (aphorisms). A Sutra is defined as follows:

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः

(The Sutra-knowers know that a Sutra must have few letters, must be beyond doubt, must declare what is essential, must be many-sided, must be clear, and must not be open to criticism.)

'SHAD-DARSHANAS'

The six Nastika Shad-darśhanas (heretical systems of philosophical thought) are the Charvaka system, the four schools of Buddhism, and Jainism. The Charvaka system preaches a life of pleasures, and the others preach an ethical and ascetic life. But they do not affirm Soul or God clearly and properly, though Jainism affirms the Soul without affirming God.

The six Astika Darśhanas apparently criticize one another. They are the works of Gautama, Kanada, Kapila, Patanjali, Jaimini and Badarayana.

na, who are regarded as Maharshis (great sages). Madhusudana Saraswati's view in his 'Prasthanabheda' that they are not mutually contradictory and destructive but are mutually complementary and meant to induce dispassion (Vairagya) and clarity of discriminative knowledge (Viveka) in an ascending order, is the sounder view.

न हि ते मुनयो भ्रान्ताः सर्वज्ञत्वेषां किन्तु
बहिर्विषयप्रवणानां आपाततो पुरुषार्थे प्रवेशो
न संभवतीति नास्तिक्यवारणाय तैः
प्रकारभेदाः प्रदर्शिताः ॥ तत्र तेषां तात्पर्यं
बुद्ध्वा वेदविरुद्धेऽप्यर्थे तात्पर्यमुत्प्रेक्ष्यमाणः
तन्मतमेवोपादेयत्वेन गृह्णन्तो जना नानापथबुधो भवन्ति

AUTHORSHIP

The 'Brahma Sutras' are attributed to Vyasa or Badarayana. The Sutras themselves refer to Badarayana as the Sutrakara (writer of aphorisms). Scholars differ as to whether Badarayana and Vyasa are two persons or one and the same person. Sri Sankaracharya refers to Vyasa in his preface to his 'Gita Bhashya' and in his Bhashya (commentary) of the 'Brahma Sutras' (II-1, 3, 12, 47 and III-1, 14). He says in his Bhashya on chapter III-3, 32 ('Brahma Sutras') that the Rishi Apantaratamas was born as Krishna Dwaipayana. In his Bhashya on chapter IV-4, 22 (ibid) he refers to Badarayana Acharya. Thus it looks as if Vyasa and Badarayana are different persons.

The 'Bhagavad Gita' is referred to in the 'Brahma Sutras' as a Smṛiti (book of moral

laws). From this fact it is argued that the 'Brahma Sutras' must have been much better than the Gita. But strangely enough the Gita says:

श्रुतिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः (XIII-4)

Sri Sankaracharya, however, does not take this verse to refer to the 'Brahma Sutras' but to the Vedic passages indicating Brahman:

ब्रह्मणः सूक्तानि वाक्यानि ब्रह्मसूत्राणि
तैः पद्यते ज्ञायते ब्रह्मेति तानि पदान्युच्यन्ते ॥

But Sri Ramanujacharya takes the word 'Brahma-Sutras' in the above-said Gita passage to refer to Badarayana's Vedanta Sutras:

ब्रह्मप्रतिपादनसूत्राख्यैः पदैः शारीरकसूत्रैः

Sri Madhawacharya also is of the same opinion:

ब्रह्मसूत्राणि शारीरकसूत्राणि

It seems to me that the adjectives हेतुमद्भिर्विनिश्चितैः, i.e., containing reasons and affirmative in form, show that the reference is to 'Brahma Sutras.' I think also that Vyasa is the same as Badarayana. Vyasa composed in verse-form in the Gita Sri Krishna's teaching to Arjuna and wrote the 'Brahma Sutras' in prose as the essence of Vedanta. That is why each work refers to the other.

Smṛiti does not mean an ancient work but a work other than the Śruti. The author's name was Krishna Dwaipayana. He was called Vyasa as he classified the Vedas, and Badarayana as he lived in an Ashram full of Badari trees. He finally wrote the 'Bhagavata' as his last work, summing up his system of philosophical thought and giving the world his maturest vision of life. In 'Bhagavata' (VIII-13, 25) Suka speaks of his father as Badarayana. In the Bhagavata Mahatmya, in 'Padma Purana' (IV-85), Suka is called Badarayana (son of Badarayana).

I am thus of the opinion that Vyasa and Badarayana were one and the same person and

that Suka was his son and that 'Bhagavad Gita' and 'Brahma Sutras' and 'Bhagavata' were composed by Vyasa *alias* Badarayana, and that the above-said works were composed in the order stated above, after intervals. These works form the highest peaks in India's, nay, the world's religious literature. In fact, Sri Krishna's teaching in 'Anu Gita' to Arjuna, in the 'Mahabharata,' is a kind of appendix to the 'Bhagavad Gita,' while Sri Krishna's teaching to Uddhava in the Skandha XI of the 'Bhagavata' was his own Bhashya on the Gita. Or, rather, Vyasa, who composed in verse-form Sri Krishna's teaching to Arjuna, gave us Sri Krishna's teaching to Udhava in 'Bhagavata' as a Bhashya on the Gita. Thus in a sense Sri Krishna and Vyasa were the first Gita Bhashyakaras (commentators) and the 'Brahma Sutras' are as much a gloss on the Gita as on the 'Upanishads.'

COMMENTATORS

In course of time various Bhashyas and Vrittis (annotations) came into existence on the 'Vedanta Sutras' just as various Bhashyas came into existence on the Gita. In other countries each philosopher would give his own vision of life in an independent philosophical work. In India the traditional method of formulating a philosophy is by interpreting the ancient and supremely venerated works ('Upanishads' and 'Gita' and 'Brahma Sutras'). A Vritti is a brief exposition of the Sutras. A Bhashya is described as a work which expounds and elaborates the Sutras by interpreting the words of the Sutras one by one and by adding the words of the commentator (Bhashyakara) also.

Sri Sankaracharya refers to earlier commentators and calls Bhagawan Upavarsha as the Vrittikara. Sri Ramanujacharya also refers to earlier commentators like Bodhayana and Tanka and Dramida. The earliest Bhashyakara whose work is extant is Sri Sankara. I believe that he belonged to the first century B.C. Kalidasa who belonged to King Vikrama's court belonged to the first century B.C., as shown by me in my two

volumes on Kalidasa. Sri Sankara's contemporary, Kumarila, quotes Kalidasa's verse:

सतां हि सन्देह्यदेषु वस्तुषु प्रमा एमन्तःकरणप्रवृत्तयः

They were hence later than Kalidasa. In my monograph on Sri Sankaracharya I have shown that the date (788 to 820 A.D.), often assigned to Sankara, could not be correct. Sri Sankara says in his Bhashya on the 'Brahma Sutras' that the Vainasikas (Buddhists) were confusing the public mind in his time:

वैनाशिकैः सर्वलोकः आकुलीक्रियते (II-2, 26),

In the eighth century A.D., Buddhism had almost disappeared from India.

Bhaskara and Yadava Prakasa were later Bhashyakaras. Later yet came Srikanta and Ramanuja in the eleventh century A.D. Later yet Nimbarka and Madhwa came in the twelfth century. Later yet came Vallabha, Vijnana Bhikshu and Baladeva (the author of 'Garuda Bhashya') and others came yet later. In our times Sri Ramakrishna Paramahansa and Swami Vivekananda and Swami Sivananda have thrown valuable light on the Sutras. In the wake of these Bhashyas, critical and controversial works, expounding the Advaita or Visishtadwaita or Dwaita or other systems and attempting to disprove opposite systems, followed in bewildering succession. Vartikas are verse-expositions of Bhashyas, and Vada Granthas are frankly controversial works. I have referred to them in my work, *The Place of Sri Sankaracharya in Indian and World Philosophy*.

DIVERSE VIEWS

The total quantity of such literature is so vast and stupendous and withal so recondite and difficult and logic-ridden that it will be difficult, nay, superhuman for any person to master it and present it. I shall pursue here an indicative method rather than the method of exhaustive research. I shall give a brief and clear summary of the interpretations and conclusions of the various thinkers. I shall finally sum up what I consider to be Vyasa's vision of the verities of life as expounded by him in the 'Brahma Sutras.'

The possibilities of diverse views is indicated in the well-known Gita verse:

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

(IX-15).

We find such a diversity of views both in South India and in North India, nay, all over the world. I shall first deal with the Bhashyakaras of South India and then with the Bhashyakaras of North India.

The Sutra-Bhashya method has both merits and demerits. A Sutra is so-called because it indicates the truth. Its supreme merit is that it can be committed to memory. The division into Adhyayas is indicated by the last word being repeated twice. But there is the ever-present danger of the elimination of some Sutras and the emergence of others. The division into Adhikaranas was probably altered from time to time. Diverse traditions grew up as to what Sutras go into an Adhikarana and what are the Poorvapaksha Sutras and the Siddhanta Sutras.

Strong-minded men with definite views shifted the Sutra-contents of each Adhikarana to suit their views. After their death their method became sacrosanct traditions to their philosophical ideologies and expounded the Sutras in the light of such ideologies. The Bhashyakaras, who followed them politely, differed from them in some respects. Very often the Bhashyakaras differed violently from one another. Each chose the Sruti texts (Vishaya Vakyas) which are supposed to have been referred to in the Adhikaranas. All this became possible because of the brief aphoristic character of the Sutras. It is said humorously that a Sutrakara rejoiced more in the elimination of a syllable in a Sutra than in the birth of a son. Thus the Sutra method has been responsible for some benefits and some confusions.

DIFFERENT 'SUTRAS'

The later diversities of opinion among the Sutrakaras and the Bhashyakaras had their origin in the original Upanishadic sources themselves. The 'Upanishads' contain the different spiri-

tual intuitions of different Rishis (sages and saints and seers) who did not elaborate their ideas into systems of philosophy. The following are Abhedha (monistic) Srutis:

एकं सद्विप्रा बहुधा वदन्ति एकमेवाद्वितीयम्
द्वितीयाद्वै भयं भवति नेह नानास्ति किञ्चन
पदाहो वै एतस्मिन्दरमन्तरं कुरुते अथ तस्य
भयं भवति ॥ योऽसावसौ पुरुषस्सोऽहमस्मि
ऐतदात्म्यादिदं सर्वं ॥ तत्रमसि ॥ अहं ब्रह्मास्मि ॥
अथमात्मा ब्रह्म ॥ प्रशानं ब्रह्म ॥

We have also Bheda (dualistic) Srutis:

एकाकी न रमते द्वाभुपसौ द्वौ शौ
ईशानीशौ श्रुतं पिबन्तौ सुकृतस्य लोके
नित्योऽनित्यानां चेतनश्चेतनानां एको बहूनां
यो विदधाति कामान् यः पृथिव्यां तिष्ठन्
य आत्मनि तिष्ठन्
भीषास्माद्वातः पवते निरञ्जनः परमं साम्प्रमुपैति

Truth may have many facets but can have only one core. We have to find out what is the key-idea behind all these utterances.

The Acharyas and Bhashyakaras were men

of mighty intellects, apart from the question of believing that each of them is an incarnation of God (which is an article of creed for such persons as enrol themselves under the banner of this or that sect). We must bow in deep humility before all of them. But if it was permissible to Sankara to differ from Buddha, and to Ramanuja to differ from Sankara, and to Madhwa to differ from both of them, and to later thinkers to differ from all their predecessors, it is the right as well as the duty of modern thinkers to go again and again to the source-books, aided by rigorous logic and tested by experience, and evolve a coherent system of truth *cum* means *cum* goal (Tattwa-sadhana-phala, or Tattwa-hita-purushartha).

I shall, therefore, try to expound briefly in the ensuing articles the philosophical ideologies of the various writers of the Bhashyas (commentaries) on the 'Brahma Sutras.' Many of them wrote also manuals ('Prakarana Granthas') formulating their vision of Truth. I shall finally indicate my conclusions about Vyasa's world-view and vision of Reality.

(To be continued.)

My Visit to Sacred Sivanandanagar

(Rani Lakita Devi, Hyderabad)

It took me a pretty long time to reach Sivanandashram. I travelled by plane, train and 'tonga' (horse-cart) and ultimately reached the "Abode of Bliss" (Ananda Kutir).

The Secretary in charge of the guest department showed the rooms allotted for my stay there. He served me liberally with all his kindness and goodness.

I hurriedly took my bath and got myself ready for the 'darshan' of Swami Sivanandaji in his office. Generally from 9-30 to 11.00 a.m., he sits in the office. I approached him with some fruits and clothes. He looked at me gracefully and kindly enquired about my health. I was badly suffering from cold. "By your grace, I am all right," was my short reply. Just after few minutes, bundles of books and medicines were given to me. "Why all these things," said I

with surprise. "Don't you want them," asked Swamiji. "I do."

SIVA IN THE OFFICE

I was wonder-struck by his multi-faceted activities in the office. He glances at the letters and signs replies. He looks at the addresses on the out-going parcels and corrects them if necessary. Those who write the addresses from the registers, may make mistakes, but the saint remembers all the names and addresses and corrects the mistakes. The register of addresses and names in his memory is stronger and clearer than the written registers. Now and then he asks someone to sing a Bhajan. He immediately learns the tune and hums the lines. He knows the art of music. He appreciates the 'tala' and suggests as to which 'raga' should be sung at that particular time.

Visitors pour in to have his 'darshan' in the office. He greets them and makes kind enquiries.

He presents the books written by him to every new visitor. He does his best to help the aspirants in their evolution. He showers his grace on all without any reservation. Here I feel that a saint runs towards us and gives his helping hand if we just go a step forward towards him. But the pity is, we don't generally give them a chance to improve us or to turn our face from materialism to spiritual quest. I hope the readers will agree with me!

If any visitor deserves to get himself "initiated," Swamiji, with all his kindness and with supreme delight, initiates him immediately, with a smile and without formality. He looks into their eyes as though he is pouring his grace into them. People bring lots of presents like fruits, sweets and garlands. Swamiji knows the way of distribution. There are paper covers on his table, ready to be filled. His secretaries get themselves busy with the distribution of 'prasad' and thus empty the baskets containing fruits and sweets. He looks into the message which he has to send. He also reads the articles that are to be published in his papers. In the midst of all these activities, he also sees that the visitors and the office-workers are engaged.

EQUANIMITY PERSONIFIED

Swamiji never criticizes nor suspects nor tries to judge others. He mildly advises people as to how they should behave and do their Sadhana. Even if a person has some faults, he tolerates them and gives them chance to mend their ways. Sometimes, when Swamiji receives some fault-finding and abusive letters, he calmly goes through the lines with a radiating smile on his face and never sends a reply to any of them. He is never perturbed, nor feels agitated. We do not see him disturbed or depressed. What we read about 'Sthitaprajna' in the Gita can be seen in the personality of Swamiji. He is above the pairs of the opposites such as pain and pleasure.

I feel, he is satisfied in the Self and is always stable in mind. He has no anxiety about his institution. He does not pin any hope on anybody. He is far away from fear and anger.

He is indifferent amidst pleasures. According to him, tears and smiles are mere mental vibrations. He has no attachment. He never discriminates between fair and foul. All this is because he has left everything to God. His self-surrender to God is complete. I cannot describe him in words. It is better you go personally and see him with your own eyes and hear him with your own ears. I am sure you will be highly elevated by his mere presence.

'KALPA-VRIKSHA'

In Swamiji's presence, you will forget all your domestic worries. A saint is like a 'wish-fulfilling tree' (Kalpa Vriksha). It depends upon you as to what you desire in his presence. If you have any problems of life he will solve them in no time, and, fulfilling your worldly desires, he will kindle the desire for the greatest object of life, namely, 'God-realization.' The fire of renunciation takes possession of you. You feel highly elevated and full of bliss. The only thing you have to do is to trample the ego-sense.

For instance, one day, some packets of Vibhuti (sacred ashes) in folded leaves were brought from some famous Shankara temple. Some packets were distributed to the devotees who happened to sit close to Swamiji. As the packets were handed over, one packet remained and it was unfolded and a little of 'prasad' was given to the other devotee sitting at a distance. As I was sitting there, I was also given a little 'prasad' from that packet. I just felt as to why I did not sit near Swamiji, for, then, I would have got a full packet of the 'prasad.' After Swamiji left the office I went to my room. I received a letter while I was in the office. When I opened the cover, lo! to my surprise, a packet of 'prasad' was found in the cover. It is not a miracle. But I call it a miracle because I don't understand the phenomenon as to how the packet of 'prasad' came into the cover. For a sage it is an ordinary thing.

(To be concluded)

Ashram News and Notes

JNANA YAJNA

Even before the Divine Life Society was established in 1936, even before "Ananda Kutir" had come into being and the nucleus of the first group of dedicated disciples formed around the feet of the Master, even while an obscure monk living on the left bank of the Ganges in the colony of Sadhus piously called "Swargashram" or "heavenly hermitage," the primary aspiration of His Holiness Sri Swami Sivanandaji Maharaj was to serve mankind through sharing of spiritual experiences, which heavenly blessings had bountifully showered upon him, through guiding aspirants on the path of truth, and through the interpretation of the great revelations abstrusely and symbolically portrayed in the scriptures of the world, especially of those belonging to Hinduism.

This sharing of spiritual truths without the slightest reservation and with one and all, worthy and unworthy, spiritual-minded or hedonistic in outlook, this insatiable urge to relentlessly bring before man numerous choices for his betterment, this criterion of dynamic dissemination of spiritual knowledge, has ever been the characteristic of Swami Sivananda's mission, its centrifugal force, momentum and fulfilment. It is this urge that has made him the author of countless publications, —leaflets and pamphlets and booklets and voluminous works on diverse topics, ranging from home remedies and physical culture to Samadhi and "Brahma Sutras." It is this urge that, more than three decades ago, made him to utilize the precious donations of a few rupees given by chance visitors, while he was at Swargashram, for the printing of spiritual tracts (rather than for personal necessities), which he delighted in distributing freely to almost everyone he came across, no matter whether obliging enough to receive them or dourly indifferent—an attitude in which he persists even to this day, when the extent of the free distribution of his books covers the entire globe and their cost runs to several thousands of rupees a month.

Year in and year out, Sri Swami Sivanandaji

Maharaj is busily engaged in this Jnana Yajna with an ever-increasing interest, and it goes on with a rapidly accelerating momentum, helped by a few munificent devotees who specially take a keen interest in supporting the mission of their Master. The following figures are indicative of the working of the Jnana Yajna department: Over 60,000 books were distributed free of cost during 1958, their total price being Rs. 1,45,798. Postage for despatching them amounted to Rs. 19,894, and packing and establishment charges were, approximately, Rs. 2,000 and Rs. 2,160, respectively. (Grand total: Rs. 1,69,852)

Sri Swami Sivanandaji Maharaj did not ignore the physical welfare of his devotees either. Besides daily prayers, and Kirtans personally conducted for the health and welfare of the devotees, worship is also being offered regularly on their behalf at the Viswanath Mandir. During the last year, Sri Swamiji gave, free of cost, medicines of the Sivananda Ayurvedic Pharmaceutical Works valued at Rs. 11,482, the packing charges and the postage for despatching which were Rs. 1,970 and Rs. 7,680, respectively. (Total: Rs. 21,122)

YOGA TRAINING

As already announced in the previous issue, systematic training in Hatha Yogic exercises are given daily to all interested visiting students. Two instructors supervise the performance of the exercises by old students and train novices at the Ashram's morning class, while special instructions are also given to some in the afternoon, when required. A total number of 454 students received training in Yogic exercises during 1958, of whom 68 were from overseas.

DISCOURSES, ET CETERA

A number of general discourses by the visiting Sadhakas were given on diverse topics at the Ashram's evening Satsanga during the month of February. Among those who spoke were:—Swami Sivananda Radha and Swami Premananda (Joe Gnika), of the Sivanandashram, Vancouver, both of whom have now left for Canada after having stayed here for about two months; Rev. James

Milroy, of Glasgow, who spoke on the theory and technique of meditation; Sri Joseph Kuettel, of Colorado who also gave a demonstration of *Yogasanas* besides speaking on the spiritual ideal of life; Sri George Rubisnow, of New York, the subject of whose talk was his publication entitled *The House of Life*; Sri L. Szymanski, a journalist from Warsaw, who spoke about the object of his visit to this country and his interest in spiritual values; Sri Lily Eversdyk Smuldera, a distinguished artist from Holland, the theme of whose discourse was her impressions about the customs and manners of a certain tribe of North Africa; and Dr. P.K. Chatterjee, from West Germany, who spoke on the national traits and certain characteristics of Western civilization which impressed him most. Besides his discourse, the magic show staged by Dr. Chatterjee was a highly interesting feature which was characteristically embellished by the doctor's ebullient and jovial personality and his uninhibited flair for remarkably entertaining satirical stunts, and for which he received the title of *Hasyarasa-Chakravarti* from Sri Swami Sivananda.

On 19th February, a batch of about 20 children, of Jaswant Kindergarten, Dehra Dun, escorted by Sri Sudarshan Sareen, was received by Sri Swamiji. The children staged a number of performances of dances and songs.

On 23rd, Sri S.P. Verma, of Nagpur, gave

a demonstration of some excellent physical feats, muscle control, acrobatics and *Yogasanas*. He was given the title of *Vyayam Samrat*.

VISITORS

The following were among those who visited the Ashram during February besides those that have been mentioned in the report: Sri Bilgrami, Controller of Imports and Exports, Government of India; Sri O. P. Gupta, Superintending Engineer, Irrigation, Meerut; Sri Hari Mohan Gupta, Executive Engineer, Roorkee; Professor R. Sundaram, of Medical College, Trivandrum; and Dr. S. Rama Rao, of Mysore.

ANNOUNCEMENT

We are happy to announce that the Government of India have exempted from income-tax the donations received by the Divine Life Society under the following heads: (1) Publications; (2) Sivananda General Hospital, Eye Hospital, and Ayurvedic Dispensary; (3) Annakshetra; and (4) Sivanandashram, for the maintenance of. The donor is also exempted from income-tax on his donations (under section 15B of Income-Tax Act), provided their aggregate total during the year is not less than Rs. 250. Remittances should be addressed to and cheques drawn in favour of either Sri Swami Sivananda, or Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

Reports from D.L. Society Branches

EYE RELIEF CAMP AT GONDAL

It is well-known that Dr. Sivananda Adhwaryoo, MB,BS, DOMS, President of the Brhat Gujarat Divya Jivan Sangh, Virnagar, Saurashtra, conducts several eye relief camps every year at different places, when thousands of poor patients suffering from eye diseases and defective vision take the advantage of getting their sight restored, as far as humanly possible. The first Sivananda Drishti-dana Yajna of this year was conducted at Gondal, Saurashtra, from 12th to 20th January, when about 1,500 patients were examined, and out of which 257 cases admitted for surgery. The

total number of operations performed was 352, the classification of which is as follows: cataract 176, glaucoma 64, entropion 82, pterygium 16, excision of sac 10, excision of cyst 1, and optical iridectomy 3. (Total 352). The eye relief camp was organized by the Gondal Municipality, and the Assistant Surgeon of the camp was Dr. Harshadrai Adhwaryoo, younger brother of Dr. Sivananda Adhwaryoo.

During February, Dr. Sivananda Adhwaryoo had proposed to hold three other eye relief camps at Ghatka (under the auspices of the Rajkot Rotary Club); Mandolinagar, Rajasthan, (Shanti Suriji Seva Samiti); and Dhrangadhra (Divine

Life Society, Dhrangadhra). He also proposes to hold two other eye relief camps, subsequently, at Morvi and Dhandhuka.

YOGASAN TRAINING CAMPS

Under the auspices of the Brihat Gujarat Divya Jivan Sangh, a Yogasan training camp was conducted sometime ago by Sri Swami Bhumanandaji, of Sivanandashram, at Vallabh Vidyanagar University, Anand, when about 200 students belonging to different colleges were trained in the practice of Yogic exercises. Swami Bhumanandaji also held another Yogasan camp at Gujarat Vidya Pith, Ahmedabad, when about 125 students received training.

SIVANANDA SCHOOL OF HATHA YOGA

The newly established Sivananda School of Hatha Yoga (please see the previous issue) has made a very good start in Rio de Janeiro (Rua Siqueira Campos 43-710, Sala 724), with quite a few earnest students on regular attendance. Sri Jean-Pierre Bastiou, Director of the School, is also giving weekly lessons in Hatha Yoga through television shows. Similar lessons of the School are given as well through popular local periodicals, one of which entitled, *O Cruzeiro*, has a circulation of 500,000 copies. The Secretary of the School, Sri Fernando C. de Guama, is taking a keen interest in its activities.

Latest Sivananda Publications

The following publications have been released during the month of February:

SPIRITUAL STORIES OF SWAMI SIVANANDA: A unique collection of 138 highly interesting and instructive stories with moral and spiritual import. (Rs. 4)

SIVANANDA CHARITAM (in Sanskrit) is a composition by Swami Jnanananda on the Master, also containing English translation and a prefatory exposition. (Re. 1)

ADHYATMIC ANUBHAV (Hindi): The remarkable work of Sri Swami Sivananda, *Spiritual Experiences*, is now available for the Hindi readers. Translator: Swami Jyotirmayananda. (Rs. 4)

UDGAR (Hindi): A poetical composition by Sri Vedanand Jha, M.A., B.L., on spiritual aspiration and ideals. (Rs. 2)

DHYANA YOGA (Gujarati). Sri Swami Sivananda's writings on Dhyana Yoga is now available for Gujarati readers. Translator: Swami Bhadra; publishers: Divine Life Society, Baroda. (Rs. 3)

SIVANANDA MAHARAJNI DIVYA SAMPATI (Gujarati): The essence of Sri Swami Sivananda's teachings has been presented in Gujarati by Sri Suryakant B. Shah, Secretary, Divine Life Society, Ahmedabad. (75 nP)

Sivananda's 'Upadeshamala' in Danish

(Sayings of Swami Sivananda translated into Danish by Sri Eågar Soåring, Copenhagen)

126. Kaemp for et guddommeligt Liv. Du vil naa evig Fred.

127. Alene aandelig Ovelse (SADHANA) kan ændre dig til Guddommelighed.

128. Gaa i Fodsporene af de store Frelser og Helgener i Verden.

129. Torst efter Visionen af GUD. Hav virkelig aandelig Sult.

130. Udvid. Udvid. Gro.

131. Se indad. Stir indad. Fjerm Sloret.

132. Vaerfattet. Vaer fast.

133. Vaer ydmyg. Vaer enkel. Vaer blid. Vaer god.

134. Vaer paa Faerde og arbejd. Du vil naa Fremgang i alting.

135. Udvidt didige Egenskaber.

136. Grundlaeg gode Vaner. Udryd daarlige Vaner.

137. Livet er meget vaerdifuldt. Tid er meget vaerdifuld.

THE DIVINE LIFE

(Statement about the ownership and other particulars of the English monthly periodical of the Divine Life Society, entitled "The Divine Life.")

1. Place of Publication : Sivanandanagar, Rishikesh, U.P.
2. Periodicity of its Publication : Once in every month.
3. Printer's Name : Swami Chidananda; nationality : Indian; address : P.O. Sivanandanagar, Rishikesh, U.P.
4. Publisher's Name : Shivaprem; nationality : Indian; address : P.O. Sivanandanagar, Rishikesh, U.P.
5. Editor's Name : Shivaprem; nationality : Indian; address : P.O. Sivanandanagar, Rishikesh, U.P.
6. Names and addresses of individuals who own the periodical : The ownership of *The Divine Life* is vested with the Divine Life Trust Society.

I, Shivaprem, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated the 18th of February, 1959

Sd. Shivaprem

TITLE AWARDS

The following titles have been awarded by Sri Swami Sivanandaji Maharaj, on behalf of the Yoga-Vedanta Forest Academy, to those mentioned respectively:

NRITYA KALA KUSHALA

Sri Gayatri Devi, Shyamala Sundaresan, Kalya, Rama, Rakesh Sareen, Padmini, Aruna, and Usha Menon.

NRITYA KALA JYOTI

Sri Bhashkar Kumar, and Manju Baby.

NRITYA KALA NIDHI

Sri Nirmala Viswanathan, Jagadambal, Himatsingh Chauhan, Ramani Gopal, Tirath Kumar, and Bina Kumari.

NRITYA KALA BHUSHAN

Sri C. T. Mahalakshmi, Nandini, and Salini Chopra.

RAMAYANA JYOTI

Sri S. Vasudeva Sharma, M.R. Krishnan, P.V. Ramalingeshwar Sharma, and Rama Rani.

STRI-CHIKITSA SHIROMANI

Dr. Sushila Vignay, and Dr. Padma Mudholkar.

VIDYA BHASHKARA

Sri Sethurama Dikshitar, Subramanya Dikshitar, Saroja Nayar, S.R. Raghottamachari, and Dr. Nripendranath Mukherjee.

BALA VIDYA SHASHKARA

Sri Swaminath Dikshitar, Vikram, and Ajaya.

BALA YOGI

Sri P. Rama Kant, Ashoka Rao, and Harsha Rao.

VEDANTA BHUSHANA

Swami Swaroopananda, and Pandit Nilkanth Shastri.

MASTER OF PHILOSOPHY (M. Ph.)

Sri Vinoy Vihari, and Ven. V.D. Alberto.

PRACHARA PRAVEENA

Sri Vinoy Vihari, and Guhananda Vari.

PRASANGA PRAVEENA

Sri Devagie Govender, and Anamah Pillay, Durban; and Amarnath.

STAR OF THE DIVINE LIFE SOCIETY

(SDLS)

Major K.S.G. Sastry, Ramaratna Bhagavata, Chandulal Patel, Prof. B.S. Mathur, and Sri N.V. Subba Rao.

LAYA JYOTI

Sri C.G. Balachandran, and Gopal Panikkar.

SRI RAMANAVAMI

The Ashram will celebrate Sri Ramanavami on 17th April. All devotees of the Lord are cordially invited to join in the Ramanavami Mahotsava at Sivanandanagar, with previous intimation to:

Secretary, Divine Life Society.

FORTIETH ALL-INDIA YOGA-VEDANTA CONFERENCE

The 40th All-India Yoga-Vedanta Conference and the Sadhana Week will be held at Sivanandanagar, Rishikesh, from 14th to 17th April. Representatives of the Branches of the Divine Life Society, and all spiritual aspirants, in general, are invited to participate in the Yoga-Vedanta Conference (with prior intimation to the Secretary, Divine Life Society).

The following is the tentative programme.

COMMON FEATURES

4.30 a.m. to 6.00 a.m.	...	Common prayers, Japa, meditation, chanting of Stotras and Shanti Mantras.
6.00 a.m. to 7.00 a.m.	....	Practice of Asanas, Pranayamas, Surya-Namaskaras and other Yogic exercises.
7.30 p.m. to 10.00 p.m.	....	Satsanga (presided over by Sri Swami Sivanandaji Maharaj): Discourses on general spiritual topics, special music performances, Sankirtan, Bhajan, and reading from scriptures such as <i>Ramayana</i> .

14th APRIL, TUESDAY

7.00 a.m. to 7.30 a.m.	....	Prabhat Pheri.
8.30 a.m. to 11.00 a.m.	....	Study of the <i>Bhagavadgita</i> ; discourses on the philosophy and teachings of the <i>Gita</i> .
3.30 p.m. to 4.00 p.m.	....	Mantra-writing.
4.00 p.m. to 6.00 p.m.	....	Discourses on the Yoga of synthesis; spiritual values and their relation to the modern world; practical aspects of Sadhana.

15th APRIL, WEDNESDAY

8.30 a.m. to 11.00 a.m.	...	Discourses on Karma Yoga; constituents of duty; man and society.
3.30 p.m. to 4.00 p.m.	....	Mantra-writing competition.
4.00 p.m. to 6.00 p.m.	....	Discourses on Bhakti Yoga; man, the emotional being; emotional culture, and spiritualization of human nature.

16th APRIL, THURSDAY

8.30 a.m. to 11.00 a.m.	....	Discourses on Raja Yoga; the personality of man, and its integral development; practical lessons in ethics, self-discipline, concentration and meditation.
3.30 p.m. to 6.00 p.m.	....	Discourses on Jnana Yoga; Vedanta philosophy and its relation to the solution of human problems; idealism and realism.

17th APRIL, FRIDAY

8.30 a.m. to 11.00 a.m.	....	Discourses on the <i>Ramayana</i> ; Sri Rama, the symbol of duty and righteousness; spirit of Hinduism and Sri Rama's influence on Hindu society and national culture. Special Puja and Havan at Viswanath Mandir will be held simultaneously.
3.30 p.m. to 4.00 p.m.	....	Explanation of the Yoga Museum.
4.15 p.m. to 6.00 p.m.	....	23rd Annual General Body Meeting of the Divine Life Society and discourses on its ideals.
6.00 p.m. to 6.30 p.m.	....	Ganga Puja and Arati.

Voluntary donations for holding the Yoga-Vedanta Conference and the Sadhana Week will be thankfully accepted by:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

Edited and published by Sri Sivaprem for the Divine Life Society and printed at the Yoga-Vedanta Forest Academy Press, P.O. Sivanandanagar, Rishikesh (Himalayas).